

CATHOLIC • ACTION •

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February, 1951

The Ubiquitous DP

Sarah Weadick

THE PARISH AND THE FAMILY APOSTOLATE
THE SHOCK TROOPS OF CHARITY
CELEBRATION OF CHRISTIAN MARRIAGE—PART II
BETTER MOVIES FOR YOUR CHILDREN
COLLEGE MEN IN PARISH ACTIVITIES

*The Assumption of the
Blessed Virgin Mary*

Holy Year Extended to the U. S.

Catholic Press Month

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

Vol. XXXIII, No. 2

February, 1951

The Shock Troops of Charity

MILLIONS of Americans, who have attended the movies recently, have noticed that at one point Hollywood's pleasant illusion explodes. It explodes every time the word KOREA flashes on the screen, every time the numbed march of soldiers and civilians passes before the camera's eye. Hope and disaster, to this stream of dogged, stupefied adults, of bewildered, wailing children, seem to hold the same terrible necessities—cold, hunger, homelessness. So many millions of the dispossessed, the bombed-out, the persecuted have marched in procession over the face of the warring globe in recent years! And here they pass before us again. One feels the audience tense with sympathy, a sympathy as helpless as the suffering on the screen. The question persists when the picture has finished—Can *no* one do *any* thing to help?

Catholics, haunted by this question long after they have left the theater, may find a partial satisfaction in the United Nations report printed in the New York Herald Tribune (January 13, 1951). This report lists, without comment, the contributions already on hand for the relief of Korea. On the list one item dwarfs every other voluntary offering:

War Relief Services, N.C.W.C.—shoes, clothing and supplies to the value of \$2,169,000.

The promptness as well as the size of this offering is significant. It reveals not only generosity but a moral assurance which, in these days of crisis, seems almost an exclusively Catholic attribute. Dr. Ernest Trueblood, a sincere Quaker, recently underlined the dilemma of many U. S. non-Catholics: "I'm perfectly convinced," he said, "that we can never have world peace on a merely secular basis. But never were people so disturbed, so confused, so perplexed. . . . We are vague when we try to say what our moral position is."

Catholics are blest with a certainty as to their moral position, and know that—through all and in all conflict—their calling is "to clothe the naked, to feed the hungry, to care for the sick." Fortunately for the free and prompt exercise of this charity, the U. S. Bishops' Relief Fund stands as a source of ready assistance. Catholicism in the U. S., long dependent on the generosity of the Church in Europe for both funds and teachers, now has the power to help the lands in both East and West that are suffering from the great upheavals of today. The huge, continuing programs of its present schedule cannot be slackened without widespread tragedy. In his current General Report to the Bishops, Msgr. Edward E. Swanstrom, executive director of War Relief Services, lists, in addition to the new Far East emergency, five major projects for the coming year:

1. the "hard core" of the Displaced Persons (the aged, the maimed, the widows and widowers with young children);
2. the 10,500,000 Expellees in Germany and Austria who are still without homes, or apparent hope of them;
3. the continually increasing number of refugees from Iron Curtain countries;
4. the dispossessed Christian Arabs of the Near East;
5. the "surplus" populations of Germany, Italy and Austria.

War Relief Services supply the shock troops of charity in a world still encompassed by wars, rumors of wars and results of wars. Their strength on the front lines can be no greater than the generosity of Catholics in the Collection for the Bishops' Fund for the Victims of War. This general appeal of a merciful Hierarchy will be made through the parishes of the country on March 4th, Laetare Sunday.

CATHOLIC ACTION in Microfilm

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The Ubiquitous DP

By
Sarah Weadick

TWO or three months ago I went to Cleveland to take part in a "work shop" on "recent trends in immigration" as a part of the program of the National Convention of the National Council of Catholic Women.

I was scheduled to start the discussion and consequently gave a brief resume of former trends in this field as background, followed by a synopsis of the recent proposals made in the so-called "Omnibus Bill" introduced in Congress on April 20, 1950, to revise completely the immigration and naturalization laws of the United States.

Nothing, I thought in my innocence, could present a better picture of "recent trends" than the very latest proposals being considered by Congress on this exceedingly controversial subject. So I sat back and waited for the reactions.

And what happened? Not only did all the questions asked by those attending the meeting concern "displaced persons" but the two other officially named leaders of the discussion also spoke of absolutely no other type of immigration.

I tried several times to bring the talk back to the general subject. "Look, ladies," I kept saying, "there is another group discussing the problem of displaced persons. We are here to consider the latest trends in immigration." Positively no soap! The assembled ladies continued to speak of displaced persons.

That, after all, was rather natural. Volunteers in immigrant "follow-up" these days find themselves overwhelmingly concerned with meeting and assisting the DPs, of finding jobs for them and of helping them get adjusted. That is a very immediate problem and the future of general immigration to this country doubtless seems for the moment academic, except perhaps to those who are professionally interested in all immigrants as such.

It was even more easy for me to understand this preoccupation with DPs when I considered that our N.C.W.C. Bureau of Immigration, which cares for all types of immigration cases *except* those of the DPs, finds itself becoming more and more involved in some

of their difficulties. This comes about principally in two ways.

Many persons who have been familiar with the work of the Bureau during the thirty years of its existence refer to us any problem that concerns an immigrant whether or not he is a DP. Which is quite all right because there are a good many technicalities that enter into whether or not an alien is an "eligible displaced person" as distinct from being a displaced person who is *not* eligible within the terms of the Act or a person who is not displaced at all and we are glad to interpret the various sections of the Act to those making inquiry. Of course when an alien is not an eligible DP, his case is for handling by our Bureau. When he *is* an eligible DP, we refer those interested to the Resettlement Division of War Relief Services, N.C.W.C. or to the appropriate Diocesan Resettlement Director.

The second way in which the Bureau enters into the DP picture is through the appeals of DPs to Washington from the excluding decisions of the Boards of Special Inquiry in Germany, Austria and Italy.

These Boards of Special Inquiry are appointed by the Immigration and Naturalization Service and are similar to those which at every United States port of entry pass upon the admissibility of aliens arriving on our shores. It must be borne in mind that the Immigration and Naturalization Service has the final decision as to admissibility and for this reason the Service, in order to avoid the possible exclusion or detention of DPs upon arrival here following the long ocean voyage or journey by air, has arranged for Boards of Special Inquiry (known as the BSI) to act upon the cases of DPs before they leave Europe. And pity the poor DP incidentally and realize why it takes six months to get him here. First he must be found eligible by the DP Commission, then he is investigated by the CIC (Central Intelligence Corps), next he is examined by the United States Public Health Service, then he is interviewed by the American Consul and finally, when he has his much prized visa in his hand and in imagination sees the Statue of Liberty beckoning him on to the land of freedom, he comes up against the BSI.

Not that we wish to disparage the BSI. It is headed (in Germany, Austria and Italy) by Mr. Almanzar Tripp, a very excellent, sympathetic and well-informed officer, who interprets the law as broadly as possible, but there are certain cases which he is obliged to exclude, even though the persons concerned have the privilege of appealing from the excluding decision to the Commissioner of Immigration and Naturalization.

It is when these appeals arrive in Washington that the Bureau gets involved with the DPs, inasmuch as its executives have been formally admitted to practice before the Board of Immigration Appeals and before any office of the Immigration and Naturalization Service and one of its functions has always been the handling of appeals of excluded immigrants. Consequently it co-operates with War Relief Services, N.C.W.C. by caring for these appeals.

The exclusions in the cases of the displaced persons are usually based either on the ground that the applicant is afflicted with physical defects of such a nature as are likely to affect his ability to earn a living or that he has admitted or been convicted of the commission of "a crime involving moral turpitude."

The latter sounds pretty awful but actually the "crime" frequently consists of such matters as possessing a couple of cartons of cigarettes or chocolate on which no tax to the German government has been paid; attempting to bribe a policeman when arrested for having the articles; assault with intent to inflict bodily injury, etc. One man got this moral turpitude charge placed against him by eating the ice cream on the outside of a freezer he was manipulating. Fortunately the charge was not sustained, but we are a very moral people indeed where aliens are concerned and we are not going to be contaminated if we can help it. The Immigration authorities of course cannot by law go in back of any conviction; they can only decide whether the crime for which the person was convicted is, according to our standards, a crime involving moral turpitude and the slightest theft involves that. It has been suspected for some time, however, that some of the convictions by the military courts were handed down by young officers still rather wet behind the ears and having little legal training. At first there was no solution since it has only been held possible to wipe out crimes for immigration purposes by pardons granted in the United States for offenses likewise committed here. Someone, however, finally had the bright thought that where an American military court in Germany had handed down a conviction, an American High Commissioner in Germany could grant a pardon for the crime. This has taken care of convictions for minor crimes in the American zone but the DPs in the British and French zones who have been the subjects of similar convictions are in no such luck.

As for those found to be physically defective, either the Bureau has to convince the Commissioner or the

Board of Immigration Appeals that the physical defect is not of such a nature as will affect the applicant's ability to earn a living or War Relief Services, N.C.W.C. has to persuade the sponsor to place a bond or provide a different type of employment, or, when all else fails, place a blanket bond itself.

There is a little technicality here that specifically affects DPs as distinct from ordinary immigrants. The latter are not usually destined to jobs, as aliens are not permitted, under our "contract labor" laws, to come to prearranged employment in the field of skilled or unskilled labor. Instead the ordinary immigrant is in most cases destined to relatives or friends, who have supplied affidavits of support and documentary evidence of their financial assets to prove that they are able to guarantee that they will never allow him to become a public charge.

The displaced person *must*, on the other hand, be coming to a job, that being one of the requirements of the Displaced Persons Act and the "contract labor" provision having been waived for these cases. Consequently, if he is found to have a physical defect that will affect his ability to earn a living, and especially if he is coming to a type of employment that involves manual labor, as most of the job assurances do, he is excluded on the grounds of physical disability rather than on the ground that he is likely to become a public charge. The posting of a bond then becomes mandatory under Section 21 of the Immigration Act of 1917, even assuming that he is destined to persons financially able to guarantee that they will not permit him to become a public charge if it subsequently develops that he is unable to work.

Occasionally, although very rarely, a DP passes all the obstacles, only to have a mandatorily excludable disease show up en route to the United States, with the result that the United States Public Health physician discovers it upon his arrival and he is necessarily excluded.

A case in point was that of a family of five who reached New Orleans, only to have the mother and her two little girls certified for tuberculosis. The father and three year old son were free of the disease. It would have been tragic to have this poor family, which had suffered so many hardships, returned to a camp in Germany. Hence through the joint co-operation of War Relief Services, N.C.W.C., the N.C.W.C. Bureau of Immigration, the Resettlement Director of the Archdiocese of Denver, the Sister Superior of St. Francis Sanatorium there and the Resettlement Director of the Archdiocese of New Orleans, arrangements were made which satisfied the immigration authorities and the family was admitted, the mother and daughters for treatment and it is hoped, eventual cure, the father to a job and the little son to a foster home.

The DP, to be sure, does hold the spotlight these days.

You and Your Parish— The Strength of the Church

The Parish and the Family Apostolate

Rev. Edgar Schmiedeler, O.S.B., Ph.D.

1950-51 Forum Series

Article VI

THE words "family" and "parish" used in the title of this article are very important.

To say that the Church has, down through the centuries, consistently emphasized the family's importance is to reiterate a commonplace. Perhaps more frequently, however, than heretofore has the present Supreme Pontiff, Pope Pius XII, done so. The obvious reason for this is the dangerous condition in which family life of the day finds itself.

As the family is the fundamental unit of society, so the parish is of the Church. It is in the parish that the Church regularly comes into contact with the faithful. There it preaches to them the word of God. There it dispenses to them graces from the great reservoir of living waters entrusted to its keeping by the Savior. There it assists them in multiple ways in the highly important task of keeping the "sacred flame of Faith" lighted on the domestic hearth and burning in individual souls.

There is a special need for a vigorous family apostolate today. Three great revolutions of our times have exerted a detrimental influence over the family. The unfortunate results are plainly evident. There is the great revolution in industry—the shift from a relatively simple farm and village type of civilization to our complicated modern city. This has driven many integrating interests from the home, leaving its unifying bonds weakened. It has given rise to such evils as poor housing, inadequate income, mothers in industry, which have made happy and successful family living doubly difficult. In fact, one might well say that present-day society is organized against the family, instead of for it, as its profound social importance should demand.

There is also what might be called the ideological revolution. It, too, has harmed the family. It has struck in many ways at its very foundations. By it is meant the great ferment of ideas that has led to a wide-spread rejection of Christian principles, ideals and attitudes, and to the substitution of pagan prin-

ciples. As a result, millions no longer have any knowledge of the sacrament of matrimony. Millions, too, no longer accept even the natural law regarding marriage. Furthermore, an ethic of expediency regarding marriage and family living has been widely adopted. One might say that the result of this new philosophy and new morality, brought on by the ideological revolution, has been the substitution of a man-made marriage, depending on the whims and wishes of the individual, for the marriage that God Himself founded.

In addition to the two aforementioned revolutions there is a third, the religious revolution. This has gradually worked itself out in the form of what has well been called secularism. It is really irreligion, the absence of religion. Applied to marriage, it means a Godless marriage, a religionless family life. It means the presence of the sheerest naturalism on the family hearth instead of the "sacred flame of Faith" and the supernatural power and life-giving grace that flow from it.

What can be done about this profoundly grave family situation that has resulted from these far-reaching revolutions? Happily, the answer to that question is today a relatively simple one. We need but point to the vigorous family apostolate that is already under way. Its elaborate program of activities has been tested by several decades of experience and has proved practical and effective. It should be further expanded and strengthened, made to reach into the individual home. We should immediately add that nothing will bring that about as effectively as placing it more and more on a parish basis.

The machinery for this is at hand. Any pastor, through the medium of his parish organizations can develop an active and practical program in behalf of the family. Nor do the pastor and his parishioners have to work alone. A highly organized Church in this country offers help in this as in other Catholic activities. The bishops have established the Family

Life Bureau for the very purpose of promoting the family apostolate. "Our Catholic Family Life Bureau plans and offers programs which make for a veritable apostolate of the family" (1948 Statement, *The Christian in Action*). Its services are available to all. The Bureau is assisted by another agency, the National Catholic Conference on Family Life, the membership of which is made up of the abler Catholic scholars of family life in the United States. Then there are the two large federations that constitute the Lay Organizations Department, of the National Catholic Welfare Conference, the National Councils of Catholic Men and of Women. These form a vast ready-made channel for reaching the laity, and constitute a mighty force for united lay action. Since we are speaking of family work, it should be well to add that through the encouragement of the National Council of Catholic Women there is a vast network of special diocesan council committees on family and parent education in many dioceses which reach down into their respective deaneries and parishes. Finally, there are the Diocesan Directors of Family Life, appointed to coordinate diocesan family life activities and to direct this apostolate along the specific lines approved by the local ordinary. There are now about seventy-five of these directors. They work with the Director of the Family Life Bureau of the National Catholic Welfare Conference and under the immediate direction of their respective bishops. This highly organized and ready-made source of help to pastors and parishioners not only makes possible, but even relatively easy, the initiation and effective promotion of a program of action in the family field.

What, specifically, is the content of the apostolate's program? The activities most extensively and vigorously promoted today fall under the following major heads: the dissemination of Christian principles and ideals of marriage and family life; the reintroduction of religious practices into the home; the development of family interests within the home; the promotion of inspirational activities in the family field; the promotion of measures aimed at correcting economic and moral evils that are harming the family.

The dissemination of the correct principles and ideals of marriage and family living has been clearly recognized by the leaders of the family apostolate as a most pressing need, and great strides have been made in regard to it. Vigorous action has been inspired by the following forceful words of Pope Pius XI, in his encyclical on *Christian Marriage*: "Certainly if the latter-day subverters of marriage are entirely devoted to misleading the minds of men and corrupting their hearts, to making a mockery of matrimonial purity and extolling the filthiest of vices by means of books and pamphlets and other innumerable methods, much more ought you (the bishops) . . . to give yourselves wholly to this that through yourselves and through the priests subject to you, and, moreover, through the laity welded together by Catho-

THE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1950-51 series of eight articles, month by month, under the general title, "You and Your Parish—the Strength of the Church." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

- For your own information.
- For stimulating a program of action in your organization.
- As texts for discussion clubs, forums, round tables, radio talks.
- For informal discussion at home and abroad.

Use the questions at the end as guides for reading and discussion.

lic Action, so much desired and recommended by Us, into a power of hierarchical apostolate, you may by every fitting means oppose error by truth, vice by the liberty of the sons of God, that disastrous ease in obtaining divorce by an enduring love in the bond of marriage and by the inviolable pledge of fidelity even to death."

Suitable printed matter has been prepared and much effort has been made to obtain for it the widest possible distribution. Large numbers of discussion clubs, forums, institutes, mothers circles, lecture series, marriage preparation courses, Mr. and Mrs. parent education clubs, conferences and conventions have been organized to serve as media for disseminating correct information on marriage and the family. Nonetheless, there is no room for complacency. There is much need to step up and multiply our efforts. There is need to make them reach into every parish. It will only be when that is done that we may expect a conflagration of interest that will really sweep the entire country.

The reintroduction of religious practices into the home carries with it much promise for our family life. Religion is the antidote for the secularism that has invaded so many families today, leaving the home unsupported by the help of the supernatural. The Church helps the family through the graces it offers the individual through the Mass, the sacraments, and various devotional exercises. But we must not overlook religion as it shows itself in the form of a family group affair rather than as an individual religious exercise. Among the most promising religious practices that have been successfully promoted are: the use of a variety of sacramentals in the home; the use of blessings that center in the mother and child; the celebration in the home of patron saint's days, and of baptismal and wedding anniversaries; prayers and devotions in common within the family circle; the enthronement of the Sacred Heart in the home; family group reception of Communion and attendance at Mass; the family retreat. Perhaps nothing would contribute so much toward elevating the family

life of the day to higher Christian levels than the development of a movement that would make the family retreat a universal practice. Obviously, that calls for promotion on a parish basis—precisely the ideal.

Efforts to bring back into the family circle a variety of interests that had more or less automatically been driven from the home with rapid growth of our vast cities have also led to some fruitful results. Nonetheless, much remains to be done. Happily, the possibilities that lie before us offer a real basis for optimism. Particularly in suburban areas, and in smaller towns and cities, are there real possibilities for the development of cultural interests in the home—music, reading, and the like—recreational interests in the form of a variety of indoor games, religious interests, educational interests, and the great body of interests that normally center in the child. These interests are highly important to family life. They make for loyalty to the home. They strengthen the bond of love. They integrate the family group. Other things being equal, the more integrated a family group is, the better it can perform its functions.

Inspirational activities must not be overlooked in a program to promote an effective apostolate of the family. These activities contribute much toward the rebuilding of a revitalized family consciousness. And this is much needed today. For years past the family has been browbeaten and marriage trampled upon. The child has been declared "unwanted." Mothers of normal families have been made the butt of jokes, even publicly ridiculed. The social values of the home have been ignored, or deliberately rejected for selfish pleasures. The ideals of true Christian marriage have been sneered at. Efforts to counteract all this by the revival of the true and glorious traditions of Christian family living are much needed. To be sure, such efforts have not been totally wanting. Activities such as the following have already shown their value, and have proved that they are deserving of further attention: the annual selection of a Catholic mother-of-the-year; the presentation of awards to individuals who have done particularly noteworthy work in behalf of a better family life; public renewal of the marriage promises; group recitation of the pledge of Christian marriage; inspirational addresses and writings on marriage and the family; the Family Holy Hour.

To round out our picture of the family apostolate, at least a few words must be added about efforts to promote the economic and moral security of the family through programs of action to counteract economic evils and vicious environmental influences that are harming the family. Outstanding among the means for correcting such evils as inadequate wages, runaway prices, slum housing, and mothers in extradomestic employment are organized effort through labor unions, remedial social legislation, and focusing public attention on them. Even insistently calling attention to the state's moral obligation in the matter,

so clearly indicated in the encyclical on *Christian Marriage*, would be of far-reaching influence. Much has been done by Catholic groups in these fields, but there is need for much further action.

Not a little is being done to protect the family life of our day against the evil environmental influences or morally harmful community conditions. However, here too accomplishments to date still leave much to be desired. There are many such influences that must be contended with today, and they are exceedingly destructive of genuine Christian family life. There are the lurid printed page, the suggestive moving picture, the vicious theatre, the degrading dance hall. These must be vigorously dealt with. The printed-filth clean-up campaign conducted over the past year and more in Chicago by the Archdiocesan Council of Catholic Women is a good example of what organized effort, that reaches down into the individual parish, can do. Mention must also be made here of the Legion of Decency and the National Organization for Decent Literature. Every parish may very advantageously cooperate with these agencies in their splendid work.

There is reason for rejoicing over the very real accomplishments of the family apostolate during the past few decades. There is real reason for a measure of optimism regarding future prospects. We are not dealing with a subject that is still in the stage of mere theory, or even of practical experimentation. We have advanced well beyond that. The spade work has all been done, and done effectively. What is needed now is vastly expanded effort. And what will contribute more to that than an active interest on the part of every parish?

QUESTIONS

1. Is your parish doing anything in an organized way to benefit family life? If so, are there still further activities that you would propose? If not, what program of action would you suggest? How would you recommend the program be initiated and carried out? Where would you look for extra-parish help for the promotion of the proposed program?

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Familygrams. A small quarterly published by the Family Life Bureau \$1.00 per year.

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The Celebration of Christian Marriage — Part II

Rev. Charles P. Schmitt

THE EXHORTATION to man and wife given in the Epistle is drawn from the mystery of Christian marriage. Aware of its being the image of Christ's union with His Church we will not easily overlook the power, earnestness and urgency of St. Paul's words: "Let wives be subject to their husbands as to the Lord," for they are to be the images of the Church in her loyal devotion and loving obedience to Christ; and "husbands love your wives, just as Christ also loved the Church and delivered himself up for her," for the husband must show forth the unselfish, sacrificing love of Christ for His Church.

The reaction of the Christian soul to these sublime truths is found in the Gradual taken from Psalm 127. The psalm is a picture of blessed homelife, the reward of those who fear the Lord. The head of the family is a hard working man, earning the livelihood for himself and family by the labor of his hands; the wife is not a career woman, but like the valiant woman of Proverbs she remains "in the inmost parts of the house"; she is a fruitful vine for she has borne many children to her husband; the sons gathered around the family table, so abundantly provided, are as young olive trees growing up under the protection of the father. In the terms of Hebrew imagery it is a portrait of the essential elements of happy family life; fruitfulness, joy in healthy offspring, abundance, peace and, above all, fear of the Lord. Again this psalm is used as the Communion song. The blessings of family life are to be increased and nurtured at the Eucharistic Banquet. It is interesting to note that Mother Church uses this psalm at Vespers on the Feast of Corpus Christi. Ever aware of her nuptial union with the Heavenly Bridegroom she rejoices in her own spiritual fruitfulness as she regards her children gathered at the Banquet Table being made strong with the Food of Angels.

We must now turn our attention to the Nuptial Blessing. Immediately after the Pater Noster the celebrant turns toward the newly wedded couple and bestows upon them the nuptial blessing which is addressed primarily, though not exclusively, to the wife. The importance of the blessing is indicated by the time chosen to give it. With the exception of the consecration of the oils on Holy Thursday no other blessing is so intimately associated with the Canon of the Mass. Is it because the sacrament of marriage is the image of Christ's nuptials which He celebrates with His Bride in the Eucharist until the day of His coming?

The blessing opens with a prayer begging God ever to assist by His help the institution He Himself established and to preserve the bond created by His authority. Then follows the Eucharistic prayer in which reference is made first of all to the creation of man

to God's image and to the mysterious creation of woman from the side of Adam. Because she is taken from the side of Adam, Eve is the helpmate, dependent on Adam. Having taken Eve from the side of Adam for the purpose of establishing the sacred institution of marriage, God desires that they never be separated. This same mystery already points to the future birth of the Church from the opened side of Christ, so that wedlock is hallowed in the Garden of Paradise by the fact that it foreshadows the future union of Christ and the Church. The blessings of marriage are so precious to God and to mankind that they were not taken away as punishment of original sin nor were they lost in the waters of the Deluge.

The praises of God's work being thus sung, the prayer offers various petitions for the bride who looks to God the author of marriage for protection and strength. May she wed in Christ. May she follow the example of holy women, particularly Rachel, Rebecca and Sarah, the wives of the great Patriarchs, fathers of God's People. The Church prays that the author of deceit will work none of his evil deeds in her, mindful of the fall of that first helpmate of man. She prays further that the wife be adorned with virtue; adhering to faith and the commandments, faithful to her husband, fortified through strong discipline, grave in demeanor, modest, well taught in heavenly lore. Again we are reminded of the valiant woman of Proverbs or of St. Peter's exhortation: "Let not theirs be the outward adornment of braiding the hair, or of wearing gold, or of putting on robes; but let it be the inner life of the heart, in the imperishableness of a quiet and gentle spirit" (1 Peter 3:2-5).

The words of this prayer ought to be read thoughtfully again and again by every married woman. Its content is in sharpest contrast with the ideals pressed upon mind and heart through the voice of the world entering every day into the home. The deceiver of old, the ancient serpent, is ever directing his attack against the woman, and through her often succeeds in submitting man and the home to his rule.

The blessing is concluded after the Postcommunion. When the sacred bond of marriage has been sealed in the sacrifice of Christ, when the newly wed couple has been united in the Communion of Christ's Body, then Mother Church closes her prayer with maternal good wishes for marital happiness expressed in words again drawn from the story of Tobias: "May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfill His blessing in you, that you may see your children's children even to the third and fourth generation, and thereafter may you have life everlasting, by the grace of our Lord Jesus Christ."

NATIONAL COUNCIL CATHOLIC WOMEN

Better Movies—N.C.S.S.S.—
Conventions of D.C.C.W.—
With Our Nationals—RIP

BETTER MOVIES FOR YOUR CHILDREN

EDITH DOLAN RILEY

We are pleased to bring our readers this account of the San Francisco plan for Saturday afternoon movies. Mrs. Riley is archdiocesan chairman of the San Francisco A.C.C.W. Motion Picture Committee.

FOUR YEARS AGO, in San Francisco, a group of women puzzled over the questions, "Are parents to blame for the alarming increase in juvenile delinquency?" "Do we use the movies as baby sitters when we shop?" "Does the charge that American parents don't care what their children do apply to us?" Fearfully they admitted that their efforts and those of pastors and school sisters were frustrated by two to four hours of visual education in vice and crime every Saturday afternoon. Should they keep their children away from the movies? Many had done that. True, it saved their children from immediate contamination, but it couldn't protect them from contact with other children whose minds had been conditioned to crime by the constant viewing of scenes of vice and brutality. Today visual education is admittedly the most potent factor in developing the thought pattern of Americans. Its potency lies in the fact that we absorb so much more than we realize. If the movies were exerting such a great influence on the American way of life could that influence be turned in the right direction?

Our Holy Father, in his encyclical on motion pictures, says: "It is one of the supreme necessities of our times to watch and to labor to the end that the motion picture be no longer a school of corruption but that it be transformed into an effectual instrument for the education and elevation of mankind. There must be no weariness in combating whatever contributes to lessening the people's sense of decency." In the encyclical on lay action His Holiness requests that the laity be assigned definite responsibilities to translate their Catholicity into action. The Episcopal Committee on Motion Pictures has said: "The National Legion of Decency confines itself to the moral evaluation of entertainment motion pictures. To be successful the cooperation of individual Catholics throughout the United States is necessary."

Here was the plea for the laity to assume those responsibilities stressed by our Holy Father. Here was the answer to the women's question. The Holy Father had said not that it can be done, but that it must be

done. The question now was "How can we help?" Could a few housewives take on the movie industry? No, but like David they could meet just one man in combat. These women could not awaken Hollywood to a realization of its responsibility to stop production of undesirable pictures. They could not even get their city judges to protect their children from this contaminated mental food, although these same judges gladly ruled against anyone who offered contaminated food for physical consumption. But if, like David, they picked just one man, their neighborhood theater manager, might they not be able to successfully meet him in battle for their children's safety? Today they can proudly boast that in the theater they picked that day, over a period of three years, 90 percent of the Saturday afternoon shows have been free from mental poison!

How did they do it? Can your community do likewise? Prayer and perseverance were the counterpart of the slingshot and pebble used by David. No Catholic woman is without these weapons. During the past four years, all over the Archdiocese of San Francisco, in every type of community from country village to university city, similar groups have taken similar action with amazing success. In the little town of Vacaville, since December 1946, the Saturday afternoon shows have been A-1. Beginning last October, a downtown theater in Berkeley, where the University of California is situated, has maintained approved Saturday afternoon shows. No need in these places for parents to fear their children are being fed mental poison with their entertainment.

The pattern is simple and adaptable to any locality. But the foundation must be built of FACTS. Just what type of picture is being shown in your particular theater? Get the record. Form a committee, one member of which will attend the Saturday afternoon show every week, so that your record can not be disputed. Such a survey in thirteen theaters in San Francisco, over a period of six months showed not more than five shows in any theater fit for children to see.

What do you think the record will be in your home town?

Examine your parish organizations to see which one is best suited to carry out this program. Then get them to "adopt a movie." By becoming foster parents for a theater, they assume responsibility for its conduct and must guide it in the right direction.

Appoint the most diplomatic member to present to the manager the results of your survey. Explain to him what you wish him to do. Outline the support your organization is willing to give if he cooperates with you. Remember your theater manager is a merchant like the manager of any other neighborhood store. It is essential that when your theater manager puts in a stock of A-1 Legion of Decency brand pictures your group buy those pictures. Canvass your organization for the names of those who wish to be notified of A-1 programs. Upon receipt of the advance bookings, if they are A-1, the attendance chairman sends a postcard to each of these patrons so they may boost the show and encourage attendance. This is a splendid opportunity for participation by shut-ins.

Another member makes the posters to be placed in the vestibule of the church and school. In Berkeley a notice of all approved shows is read in all rooms of the public as well as the parochial schools every Friday. During the summer, posters are placed in each playground and recreation center. In every instance these methods have made approved shows box office successes.

In return, the manager limits his show to two hours of only A-1 pictures and closes his theater for at least one hour following the show so that no child can remain for the next show which might contain objectionable features.

Thus your survey develops into cooperation, which in turn results in patronage. Let your slogan be: SURVEY—COOPERATE—PATRONIZE.

Where do we get leadership for this program? No doubt in every deanery in the United States at least one woman made the Holy Year pilgrimage to Rome. As she knelt to receive the blessing of our Holy Father her heart was filled with a desire to lighten in some small way the heavy burden laid on his shoulders. How gratifying it would be if he knew that many whom he had blessed returned home to take up tasks he had designated as of prime importance. In addressing the pastors of Rome in preparation for Lent last year, His Holiness said: "The Church itself has taken a stand on this question. Pope Pius XI said 'the motion picture should not be simply a means of diversion; with its magnificent power it can and must be made a bearer of light and a positive guide to what is good.'"

What greater reward for the Holy Year graces received than to bring to fruition this call for action that has rung out from the Basilica of St. Peter. The method has been perfected. It waits only for you to make it operative in your community.

THE STORY OF N.C.S.S.S., 1918-47

THE remarkable achievement of the National Council of Catholic Women in sponsoring a pioneer movement in Catholic social service is now recorded history. *Full Circle, The Story of the National Catholic School of Social Service, 1918-47*, written by Loretta R. Lawler, was published by the Catholic University of America Press in January. It is the story of N.C.S.S.S. from its establishment by the Catholic Bishops of the United States as a women's emergency training center during World War I to its incorporation in the Catholic University of America in 1947.

In a foreword, Most Rev. Michael J. Ready, Bishop of Columbus, who as General Secretary of the National Catholic Welfare Conference was for many years a member of the Board of Trustees of the School, says that the book "presents something unique in history." "It is not," he writes, "simply history or biography; it is a record of fervent religious faith and ardent patriotism. It is a story of great men and women whose piety and sacrifice and intelligence and perseverance and joy in serving God and country should inspire countless others to carry on their work as well as live by Christ's truth."

It was no easy task for the National Council of Catholic Women, then a fledgling federation, to under-

take the sponsorship of a graduate school of social work. But Catholic women's courage was undaunted by obstacles and they worked perseveringly to make possible a resident school in which young women might be adequately trained in social work so that going from the School into service all over the world they might bring Catholic teaching to the solution of social problems everywhere. More than 500 students were so trained in the 25 years the N.C.C.W. served the School. Their work is a tribute to the vision of the founders of the school and to the Catholic women united in the National Council of Catholic Women.

Today the N.C.S.S.S. occupies an administration building and residence hall with adjoining chapel on the grounds of the Catholic University of America. The dormitory building bears the name Agnes Regan Hall, in honor of the first executive secretary of the National Council of Catholic Women and assistant director of the School.

The prayer and sacrifice and work which made possible this first resident Catholic school of social service are the materials from which this present history is made. It is a proud recording for N.C.C.W. It is a book to be read by Council women everywhere. It is a history long awaited.

D.C.C.W. CONVENTIONS CONSIDER PEACE EFFORT OF CATHOLIC WOMEN

Spokane . . . The Diocesan Councils of Catholic Men and Women of Spokane met in 17th annual convention October 8-10. Considering St. Thomas' definition of peace as the tranquility of order, the convention resolved to strive for the order of God in individual, family, parish and community life, and in national and international relations. Other resolutions were passed pertaining to vocations, cooperation with the Legion of Decency and the National Organization for Decent Literature, support of Catholic radio and press, and participation in ASAF, Veterans Hospital, and civilian defense programs. Mrs. H. B. Swanson continues as president of the D.C.C.W.

Great Falls . . . The 10th convention of the Great Falls D.C.C.W., October 24, had as its theme "Peace in Our Days." In a session on the Christian family the convention was addressed by Most Rev. William J. Condon, Bishop of Great Falls, and Rev. Edgar Schmiedeler, O.S.B., director, Family Life Bureau, N.C.W.C. The National Chairman of the War Relief Committee, Mrs. J. Selby Spurck, was also a guest speaker and told of her recent visit to expellee camps in Western Europe. The convention reelected Mrs. P. E. Logan president.

Charleston . . . Maisie Ward Sheed was the banquet speaker at the Charleston D.C.C.W. 21st annual convention, October 28. The invocation was offered by Most Rev. John J. Russell, Bishop of Charleston. As guest speaker at the luncheon meeting, Miss Eileen Egan, project supervisor, War Relief Services—N.C.W.C., pleaded for more concerted effort in aid of the impoverished people of war-torn lands. Mrs. Frank P. Schachte was reelected president.

Milwaukee . . . At the 30th annual convention of the Milwaukee A.C.C.W., October 30, forty-six chalices for the home and foreign missions were presented by the Council to Most Rev. Moses E. Kiley, Archbishop of Milwaukee. His Excellency celebrated the opening Pontifical Mass, and later commended the A.C.C.W. for the block rosary plan which it is organizing in the Archdiocese. Guest speakers included Most Rev. William E. Cousins, Auxiliary Bishop of Chicago, and Mrs. A. G. Desch, past president of the Joliet D.C.C.W., whose topic was "The Role of Women in Catholic Action." Sectional meetings were held on the three phases of the Council program: prayer, study and action. The convention reelected Mrs. Frank R. Traznik president.

Toledo . . . The convention of the Toledo D.C.C.W., November 1, opened with a dialogue Mass offered by the Spiritual Director, Rev. Lawrence J. Ernst. Approximately 400 women participated in work groups on various questions submitted by the D.C.C.W. affiliates. Miss Margaret Mealey, N.C.C.W. executive secretary, reviewed the goals set for the next two years

in the resolutions of the recent national convention, emphasizing the need of prayer, study and action in their achievement. Greetings were extended by Mrs. Michael C. Geraci, newly-elected national director from the Province of Cincinnati. The past Provincial Director, Mrs. John F. McCrystal, was also an honored guest. The convention elected Mrs. Arthur L. Zepf to succeed Mrs. John E. Aubry as president. Most Rev. George Rehling, Bishop of Toledo, was the principal speaker at the closing banquet.

Columbus . . . The newly-elected National President, Mrs. Gerald B. Bennett, was guest speaker at the Communion breakfast of the Columbus D.C.C.W. 5th annual convention, November 4-5. Pontifical Mass was celebrated by Most Rev. Edward G. Hettinger, Auxiliary Bishop of Columbus. Five hundred women were in attendance to participate in the program developed on the theme "The Time of Decision—A Spiritual Renewal." Miss Marion Swickard succeeds Mrs. James P. Charles as president.

Rochester . . . Eight hundred delegates participated in the Rochester D.C.C.W. convention November 8, at which Mrs. Frank Shaughnessy was elected president to succeed Mrs. George A. Snyder. Most Rev. James E. Kearney, Bishop of Rochester, celebrated the opening Mass and preached. Panel talks on peace in family, country, and among nations developed the convention theme of "Peace in Our Days." The panel was led by Rev. Albert Shamon, retiring spiritual moderator, and participated in by Mrs. Elmer Loritz, Miss Jeanne Schneider, and Mrs. H. Lou Gibson. Rev. John T. Callahan has been appointed to succeed Father Shamon as moderator.

Paterson . . . "Peace" was the theme of the 6th annual convention of the Paterson D.C.C.W., November 8. Most Rev. Thomas A. Boland, Bishop of Paterson, spoke on "Peace of the Individual," telling the women that there cannot be peace in the world or family unless there is peace in the individual. This, he said, may be obtained through prayer. "Peace in the Family" was discussed by Rev. Edgar Schmiedeler, O.S.B., director, N.C.W.C. Family Life Bureau. Miss Margaret Mealey, executive secretary, N.C.C.W., spoke on woman's role in seeking peace among nations. "Since," she said, "women of the world today are molding public opinion, legislation and administrative policy, it is incumbent upon Catholic women to become active and articulate." The National Director from the Province of Newark, Mrs. Robert Donaldson, was an honored guest. Mrs. Leo E. Sweeney succeeds Mrs. Richard F. Gormley as president.

New Orleans . . . Most Rev. Joseph F. Rummel, Archbishop of New Orleans, urged all convention attendants to make use of the techniques developed through the workshops which were a feature of the New

Orleans A.C.C.W. 14th annual convention, November 10-12. A session on "Social Justice, Its Application and Definition" was held in development of the theme "Hunger and Thirst for Social Justice; Fraternal Charity in Deeds and Truth." At this session Rev. Robert I. Guste stated that "Social justice is an obligation upon the individual to work through organized groups to change the institutions of the country so that they will promote the common good." The other speakers were Mrs. Ann Niederlander and Rev. Frederick J. Digby. The convention pledged its support of racial justice and fair wages. Mrs. Aynaud F. Hebert, newly-elected provincial director, was elected president to succeed Miss Mary Margaret Songe. The convention closed with Solemn Benediction.

Lafayette . . . An organized effort in social, economic and political life was stressed in resolutions adopted at the annual convention of the Lafayette, La., D.C.C.W., November 11. The convention opened with a dialogue Mass celebrated by Most Rev. Jules B. Jeanmard, Bishop of Lafayette, with 400 women participating. A panel discussion on the convention theme, "Mary's Peace Plan," highlighted the afternoon session. Rev. Philip Kenney, consultant, N.C.W.C. Lay Organizations Department, told the women that "It is the City's job to carry grace and truth from the Church to the community." In his closing address Bishop Jeanmard advocated the use of the family rosary as a means of increasing vocations. Miss Lorena Spence was reelected president.

Santa Fe . . . Writing from Rome that "without knowledge of our Faith we cannot effectively take even the first step toward Catholic Action," the retiring president of the Santa Fe A.C.C.W., Mrs. J. V. Lanigan, suggested "Knowledge of Our Faith with Action" as the theme of the 19th annual convention, November 11-12. Very Rev. Carlos S. Blanchard, representing the Archbishop of Santa Fe, Most Rev. Edwin V. Byrne, addressed the convention and celebrated Benediction of the Most Blessed Sacrament. Mrs. P. R. McKee, newly elected national director from the Province of Santa Fe, was an honored guest. Mrs. Lanigan is succeeded in office by Miss Kathryn Murphy.

R.I.P.

N.C.C.W. has learned with sorrow of the death of Miss Cecilia Yawman on December 31, in Rochester, N. Y. Miss Yawman was the first president of the Rochester D.C.C.W., serving in this capacity from 1931 until 1946. She was elected to the N.C.C.W. Board of Directors from the Province of New York in 1933 and served six years, being chosen third vice-president in 1938. Always active in the Council, Miss Yawman was chairman of several national committees during her years of participation in the work. May her soul rest in peace.

With Our Nationals

Archconfraternity of Christian Mothers . . . Continuing its campaign to "put Christ back into Christmas," the Archconfraternity of Christian Mothers obtained advertising space in Pittsburgh street cars for 1,300 posters bearing the slogan: "Keep Christ in Christmas—have a crib under your tree." Thousands of leaflets stressing the theme were sent to various parts of the country. Noting man's yearning for peace, one leaflet points out that the peace of Christ will come only when "people do more praying than shopping, when there are longer lines at confessional boxes than at state liquor stores, when more folks gather at Christmas cribs than at night clubs." Another leaflet, "Santa Claus or Christ," states that in one Catholic primary school last year all 32 first grade pupils had been taken by their parents to see the store Santa Claus but only three to see the crib in the parish church.

Catholic Daughters of America . . . Miss Margaret J. Buckley, vice supreme regent and national legislation chairman, C.D.A., states that a survey shows that 723 Courts have pledged to become better informed voters, 628 have set up legislation organizations, and hundreds of members have attended hearings on legislation and voiced their approval or disapproval of measures. In a letter to all state and local regents, Miss Buckley emphasized the promotion of political responsibility among the women of the nation. "Some part of your leisure," she wrote, "must be given to the development of an interest in and for your neighbor. . . . Your job is to let the people know, make the people care and help the people to act. . . . The legislation program of the Catholic Daughters is first one of education and secondly one of local action."

National Catholic Women's Union . . . The 1951 convention of the N.C.W.U. will be held in conjunction with the Central Verein at the Hotel William Penn, Pittsburgh, Pa., August 25-29.

National Council of Catholic Nurses . . . Four new affiliates were accepted by the N.C.C.N. Board of Directors at its 25th meeting in Washington, D. C., December 12: the Eastern Connecticut area of the Hartford Diocese; Wilmington, Del.; Indianapolis, Ind.; and Balboa, Canal Zone. The 1951 program will support in principle nursing school programs designed to train qualified nurses in adequate numbers to meet current needs; encourage members to recognize their potential contribution to nursing and health as members of the Mystical Body of Christ; promote sound public relations and personnel practices; urge recruitment of students for Catholic hospital schools of nursing; and stimulate increase in affiliations.

NATIONAL COUNCIL CATHOLIC MEN

College Men in Parish Activities—Free for the Asking—Another Link in the Rosary Chain

COLLEGE MEN IN PARISH ACTIVITIES

By JOHN W. MILTON

One of the most difficult problems confronting organizations of Catholic men is how to get college graduates to take part in parish activities. John Milton, of the Class of '51, Department of Electrical Engineering, Fournier Institute of Technology, Lemont, Illinois, gives some good observations.

Students of Fournier, including Mr. Milton, were the originators of the idea of a dramatic series of radio programs on Communism which resulted in "Operation Survival" on N.C.C.M.'s Catholic Hour on the four Sundays of last October.

"IF we are to have adequate lay leadership in this country it is from the ranks of our college trained people that the leaders must be recruited," said Father James J. Maguire, C.S.P., in an article "Newman Clubs Are Vital," in the *Catholic World*, March, 1950.

The Catholic people of the United States are daily becoming more conscious of the mission of the lay apostolate; it is logical to assume that the leaders of the lay apostolate, of the Catholic Action movement, will emerge from our Catholic colleges and universities and from state and other secular institutions where the Newman Club program has become a well-organized and integrated endeavor. Most Catholic college students are "exposed" to many phases of the Church's complex organization, teachings and activities, e.g., the social encyclicals and the liturgy. Many of them seeking more than mere "exposure," delve deeply into the Church's vast store of spiritual values, and graduate determined to "restore all things to Christ." Yet the yearly total of over 30,000 graduates from Catholic colleges and a greater number of Catholic graduates from our non-Catholic colleges, seems to make little impact when measured by the effect individual graduates have in their immediate spheres of influence—their parish organizations.

Those members of a community who are college trained seek soon after graduation to impress the world with their intellectual prowess, in order to better their material state in life. Why then do they not rush with equal enthusiasm into their parish organizations so that the world may observe their spiritual prowess, and be duly impressed? What are the causes of their apathy?

No single reason can be given. It is doubtful that intellectual snobbery is a responsible cause in more than a very few cases. What then are the reasons?

College students who are conscious of the failure

of many of their predecessors to enter more fully into parish life, realize that reasons for the failure must be ascertained before any workable solution to the problem can be devised.

Probably representative of American Catholic student opinions are those voiced by representatives of nine Catholic colleges in the Chicago area at a meeting of the National Federation of Catholic College Students, May 14, 1950. They felt that both educators and parish priests should strive to encourage graduates to participate and become leaders in the activities of their parishes, with special emphasis on activities of an essentially spiritual nature. But going further, they feel that college men themselves must show more enthusiasm in the face of indifference and even, in rare instances, opposition.

Typical opinions given concerning apathy and the lack of parish leadership by college graduates were: 1) The lack of sufficient love for Christ to overcome obstacles; 2) Loss of contact with the parish while in college; 3) Failure of parish meetings, such as those of Holy Name societies, to be of a nature to evoke sufficient interest; 4) The thorough complacency of Americans in religious matters (and in other fields too); 5) The fact that most graduates were born into the Faith and, taking it for granted, seem to lack full realization of its great worth.

Severe as these criticisms may seem, they indicate a desire on the part of students to become active parishioners after graduation and to fill the positions of leadership for which they are qualified.

College students at the meeting in May felt that "the fact that there is no real Catholic Action is the very reason why we must get in and establish some. We must observe and judge, but the action that follows is what counts."

It is the job then of priests and educators to foster the transition from college life to parish life, and in

so doing carry over the enthusiasm of college youth into the maturity of active parishioners.

An important characteristic of Catholic Action is organization, and it is necessary that the burden concerned with any Catholic Action work in the parish be carried by the laity. This fact must be impressed upon graduates by educators, and the necessity for lay leaders, and a great number of them, must not be overlooked by pastors. On the contrary, to be the spiritual and liturgical unit it is supposed to be, a parish needs more than ushers, fund-raising and social chairmen and the like.

Pastors, for instance, should encourage men, who want to make the Holy Name Society more than a sort of social club, and wish to make spiritual motivation overshadow entertainment or refreshments as an incentive to attendance.

Finally, it is the task of college graduates to enter with all their energy into the social, spiritual and liturgical aspects of the centers of their spiritual lives—their parishes. To do this when they graduate, not after they have "settled down." To do this because their faith demands it of them and because it is now that they are needed. To do this because they love Christ and wish to serve Him fully, even at their own inconvenience.

The Church is the world's strongest force against pagan and materialistic doctrines. Retention of that strength can be effected only by a pious, informed, active laity, acting under competent leadership, both lay and clerical, and intent upon the formation of a truly spiritual world order.

The vanguard of the lay apostolate, whose foundation lies in the parish, must be formed of the people trained for the task by a Catholic college education.

FREE FOR THE ASKING!

THE N.C.C.M. Radio Bureau has on hand a memorandum by the N.C.W.C. Legal Department which outlines the responsibilities of radio stations concerning religious broadcasts from the standpoint of the Federal Communications Commission (FCC).

Copies are available free to N.C.C.M. affiliates and to any others who are interested in this phase of broadcasting. It should prove of great value to any group trying to get air time for a Catholic program on either a sustaining (free) or commercial basis.

The memo goes into the history of various important decisions on the subject handed down in recent years by the FCC, notably the Mayflower case on editorializing over the radio, and the famous Scott case.

The Scott case involved an atheist and a West Coast radio station. The atheist maintained that he had the right to free time to refute any religious program which claimed the existence of God. The FCC ruled against him. But the ruling is very vague as to the status of atheism on the airways.

The N.C.C.M. memo, prepared by Vincent C. Allred of the N.C.W.C. legal staff, goes into detail regarding these and other FCC rulings bearing on religious broadcasts.

For a free copy, write Radio Bureau, N.C.C.M., 1312 Massachusetts Ave., Washington 5, D. C.

ANOTHER LINK IN THE ROSARY CHAIN

RADIO Rosary, a nightly feature over KFGO, Fargo, No. Dakota, radio station, has grown by leaps and bounds, both from the standpoint of participants and listeners.

Born in the mind of Rev. David J. Boyle, chancellor of the Fargo diocese, Radio Rosary is under the patronage of the Fourth Degree Knights of Columbus, but is open to all Catholic men whether members of the Knights or not.

Each night at 10 p.m. Catholic men gather in the studios. A brief "practice" session is held for timing, etc. Promptly at 10:15 the announcer says:

"Each night during this month at this hour, KFGO invites you, wherever you are—in your automobile, in your home, or in family groups—to join in reciting the Rosary to Our Lady of Fatima for world peace."

The story of Radio Rosary began last fall when, at a Fourth Degree dinner meeting, Father Boyle suggested the Fourth Degree become more active. As he put it, "Let's do something concrete." He suggested the possibility of a deal with a Fargo radio station for public recitation of the Rosary.

"If you men will agree to come up to the station and recite the Rosary, I believe I can make arrangements for such a broadcast," Father Boyle said. "It should appeal to them for it would make for a large listening audience; announcements could be made from the pulpits, not only in Fargo, but also throughout this section, and stories could be carried in both the secular and Catholic press."

The station accepted the idea and offered free time for the program.

On the first Sunday of the plan Most Rev. Leo F. Dworschak, Auxiliary Bishop of Fargo, led the Rosary. He was followed the rest of the week by Rt. Rev. Msgr. L. J. Arrell, pastor of St. Mary's Cathedral; Rev. Thomas Hendrickson, diocesan superintendent of schools, and other Fargo priests.

The following Sunday night marked the first time a Catholic layman led the Radio Rosary. He has been followed by other laymen on subsequent evenings.

From a beginning of some 12 men, the studio participants grew to 30, with new ones arriving all the time.

From letters received and conversations with people on the street, the radio station is convinced that the Radio Rosary has substantially increased its listening audience.

This is the first local Catholic program the station has ever carried. All signs point to more to come.

Holy Year Extended to the U. S.

DURING 1950 the Holy Father unlocked the Church's treasury of graces and gave to each Holy Year pilgrim who visited Rome the privilege of obtaining the Jubilee Plenary Indulgence. This spiritual storehouse was locked again as far as Rome is concerned at noon on December 24, 1950, but opened anew to the whole world outside Rome on January 1, 1951.

Catholics of the United States who could not make the Holy Year pilgrimage to the four Roman churches will be able to obtain the Jubilee Indulgence in their own localities throughout this year (and those who obtained the Indulgence in Rome may obtain it again).

The conditions for gaining the Indulgence are generally the same as those which were in force in Rome last year: 1) receiving the Sacrament of Confession; 2) receiving Holy Communion; 3) making the prescribed visits to churches; 4) reciting aloud the prescribed prayers at each of the churches visited.

The confession prescribed for the gaining of the Jubilee Indulgence must be distinct from the annual confession required of all Catholics, and the Holy Communion must be other than the Easter Duty Communion. The four churches to be visited are chosen

within each diocese by the local Bishop. In the cathedral city the cathedral is included. In places where Catholic churches are widely scattered the Bishop may designate a lesser number; if necessary, he may allow all four visits to be made in the same church.

The Indulgence prayers are as follows: five Our Fathers, Hail Marys and Glory Be to the Fathers, then One Our Father, Hail Mary and Glory Be to the Father for the Holy Father's intentions, the Apostles' Creed, three more Hail Marys, together with the invocation "Queen of Peace, pray for us," and one Hail Holy Queen. The special Holy Year prayer composed by His Holiness Pope Pius XII may be added to these, though it is not required.

The Jubilee intentions of the Pope are: universal peace, a martyr's courage for those now suffering persecution, the return of refugees, prisoners and exiles, extinction of class hatreds, the triumph of the Church against its enemies.

Catholics may gain the Jubilee Indulgence either for themselves or for the dead as many times as they complete the prescribed conditions.

Calendar of Scheduled Catholic Meetings and Events

February, 1951

- 11—INTERNATIONAL NEWMAN DAY.
- 11—MARIAN CONGRESS, NFCCS—New York—New Jersey region—Manhattanville College of the Sacred Heart, New York City.
- 18—NFCCS—Philadelphia regional congress—Rosemont College, Philadelphia, Pa.
- 22—CONSECRATION OF THE MOST REV. MAURICE SCHEKNAYDER AS TITULAR BISHOP OF TUSCUMIA AND AUXILIARY BISHOP OF LAFAYETTE in New Orleans, La.

March, 1951

- 5-7—NATIONAL CONFERENCE ON FAMILY LIFE—19th annual meeting, St. Louis, Mo.
- 27-30—NATIONAL CATHOLIC EDUCATION ASSOCIATION—48th annual meeting, Cleveland, Ohio.

June, 1951

- 13-16—CATHOLIC THEATRE CONFERENCE—13th biennial convention, Chicago, Ill.

August, 1951

- 20-24—NATIONAL LITURGICAL WEEK—Dubuque, Iowa.

September, 1951

- 14-20—NATIONAL CONFERENCE OF CATHOLIC CHARITIES AND THE ST. VINCENT DE PAUL SOCIETY—annual meeting, Detroit, Mich.

October, 1951

- 2-7—HOLY NAME SOCIETY—fifth national meeting, Detroit, Mich.
- 20-23—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual meeting, Boston, Mass.

November, 1951

- 7-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—9th national congress, Chicago, Ill.

OFTEN there are theologians and preachers who, following in the footsteps of the holy Fathers,²⁰ have been rather free in their use of events and expressions taken from Sacred Scripture to explain their belief in the Assumption. Thus, to mention a few of the texts frequently cited in this fashion, some have employed the words of the Psalmist: "Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified;"²¹ and have looked upon the *Ark of the Covenant*, built of incorruptible wood and placed in the Lord's temple, as a type of the most pure body of the Virgin Mary, preserved and exempted from all the corruption of the tomb and raised up to such glory in heaven. Treating of this subject, they also describe her as the Queen, entering triumphantly into the royal halls of heaven and sitting at the right hand of the divine Redeemer.²² Likewise they mention the Spouse of the Canticles "that goeth up by the desert, as a pillar of smoke of aromatical spices, or myrrh and frankincense" to be crowned.²³ These are proposed as depicting that heavenly Queen and heavenly Spouse who has been lifted up to the courts of heaven with the divine Bridegroom.

Moreover, the scholastic Doctors have recognized the Assumption of the Virgin Mother of God as something signified, not only in various figures of the Old Testament, but also in that Woman clothed with the Sun, whom John the Apostle contemplated on the Island of Patmos.²⁴ Similarly they have given special attention to these words of the New Testament: "Hail, full of grace, the Lord is with thee, blessed art thou amongst women,"²⁵ since they saw, in the mystery of the Assumption, the fulfillment of that most perfect grace granted to the Blessed Virgin and the special blessing that countered the curse of Eve.

Thus, during the earliest period of scholastic theology, that most pious man, Amadeus, Bishop of Lausanne, held that the Virgin Mary's flesh had remained incorrupt—for it is wrong to believe that her body has seen corruption—because it was really united again to her soul and, together with it, crowned with great glory in the heavenly courts. "For she was filled with grace and blessed among women. She alone merited to conceive the true God of true God, Whom as a virgin, she brought forth, to Whom she gave milk, fondling Him upon her breasts, and in all things she waited upon Him with reverent care."²⁶

Among the holy writers who at that time employed statements and various images and analogies of Sacred Scripture to illustrate and to confirm the doctrine of the Assumption, which

The Assumption of the Blessed Virgin Mary

This document was begun in CATHOLIC ACTION last month (page 17) and is concluded in this issue.

they piously believed, the Evangelical Doctor St. Anthony of Padua holds a special place. On the feast day of the Assumption, while explaining the Prophet's words: "I will glorify the place of my feet,"²⁷ he stated it as certain that the divine Redeemer had bedecked with supreme glory His most beloved Mother from whom He had received human flesh. He asserts that "you have here a clear statement that the Blessed Virgin has been assumed in her body, which was the place of the Lord's feet. Hence it is that the holy Psalmist writes: 'Arise, O Lord, into thy resting place: thou and the ark which thou hast sanctified.'" And he asserts that, just as Jesus Christ has risen from the death over which He triumphed and has ascended to the right hand of the Father, so likewise the ark of His sanctification "has risen up, since on this day the Virgin Mother has been taken up to her heavenly dwelling."²⁸

When, during the middle ages, scholastic theology was especially flourishing, St. Albert the Great, who, to establish this teaching, had gathered together many proofs from Sacred Scripture, from the statements of older writers, and finally from the liturgy and from what is known as theological reasoning, concluded in this way: "From these proofs and authorities and from many others, it is manifest that the most blessed Mother of God has been assumed above the choirs of angels. And this we believe in every way to be true."²⁹ And, in a sermon which he delivered on the sacred day of the Blessed Virgin Mary's Annunciation, explaining the words "Hail, full of grace," words used by the angel who addressed her, the Universal Doctor, comparing the Blessed Virgin with Eve, stated clearly and incisively that she was exempted from the fourfold curse that had been laid upon Eve.³⁰

Following the footsteps of this distinguished teacher, St. Thomas Aquinas, the Angelic Doctor, despite the fact that he never dealt directly with this question, nevertheless, whenever he touched upon it, always held, together with the Catholic Church, that Mary's body had been assumed into heaven along with her soul.³¹

Along with many others, St. Bonaventure, the Seraphic Doctor, held the

same views. He considered it as entirely certain that, as God had preserved the Most Holy Virgin Mary from the violation of her virginal purity and integrity in conceiving and in childbirth, He would never have permitted her body to have been resolved into dust and ashes.³² Explaining these words of Sacred Scripture: "Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved,"³³ and applying them in a kind of accommodated sense to the Blessed Virgin, he reasons thus. "From this we can see that she is there bodily . . . her blessedness would not have been complete unless she were there as a person. The soul is not a person, but the soul, joined to the body, is a person. It is manifest that she is there in soul and in body. Otherwise she would not possess her complete beatitude."³⁴

In the Fifteenth Century, during a later period of scholastic theology, St. Bernardine of Siena collected and diligently evaluated all that the medieval theologians had said and taught on this question. He was not content with setting down the principal considerations which these writers of an earlier day had already expressed, but he added others of his own. The likeness between God's Mother and her divine Son, in the way of the nobility and dignity of body and of soul—a likeness that forbids us to think of the heavenly Queen as being separated from the heavenly King—makes it entirely imperative that Mary "should be only where Christ is."³⁵ Moreover, it is reasonable and fitting that not only the soul and body of a man, but also the soul and body of a woman should have obtained heavenly glory. Finally, since the Church has never looked for the bodily relics of the Blessed Virgin nor proposed them for the veneration of the people, we have a proof on the order of a sensible experience.³⁶

The above-mentioned teachings of the holy Fathers and of the Doctors have been in common use during more recent times. Gathering together the testimonies of the Christians of earlier days, St. Robert Bellarmine exclaimed: "And who, I ask, could believe that the ark of holiness, the dwelling place of the Word of God, the temple of

the Holy Ghost, could be reduced to ruin? My soul is filled with horror at the thought that this virginal flesh which had begotten God, had brought Him into the world, had nourished and carried Him, could have been turned into ashes or given over to be food for worms." 37

In like manner St. Francis of Sales, after asserting that it is wrong to doubt that Jesus Christ has Himself observed, in the most perfect way, the divine commandment by which children are ordered to honor their parents, asks this question: "What son would not bring his mother back to life and would not bring her into paradise after her death if he could?" 38 And St. Alphonsus writes that "Jesus did not wish to have the body of Mary corrupted after death, since it would have redounded to His own dishonor to have her virginal flesh, from which He Himself had assumed flesh, reduced to dust." 39

Once the mystery which is commemorated in this feast had been placed in its proper light, there were many teachers who, instead of dealing with the theological reasonings that show why it is fitting and right to believe the bodily Assumption of the Blessed Virgin Mary into heaven, chose to focus their mind and attention on the faith of the Church itself, which is the Mystical Body of Christ without stain or spot 40 and is called by the Apostle "the pillar and ground of truth." 41 Relying on this common faith, they considered the teaching opposed to the doctrine of Our Lady's Assumption as temerarious, if not heretical. Thus, like many others, St. Peter Canisius, after he had declared that the very word "Assumption" signifies the glorification, not only of the soul but also of the body, and that the Church has venerated and has solemnly celebrated this mystery of Mary's Assumption for many centuries, adds these words of warning: "This teaching has already been accepted for ages, it has been held as certain in the minds of the pious people, and it has been taught to the entire Church in such a way that those who deny that Mary's body has been assumed into heaven are not to be listened to patiently but are everywhere to be denounced as over-contentious or rash men, and as imbued with a spirit that is heretical rather than Catholic." 42

At the same time the great Suarez, when he was professing in the field of Mariology the norm that "keeping in mind the standards of propriety, and when there is no contradiction or repugnance on the part of Scripture, the mysteries of grace which God has wrought in the Virgin must be measured, not by the ordinary laws, but by the divine omnipotence." 43 Sup-

ported by the common faith of the entire Church on the subject of the mystery of the Assumption, he could conclude that this mystery was to be believed with the same firmness of assent as that given to the Immaculate Conception of the Blessed Virgin. Thus he already held that such truths could be defined.

All these proofs and considerations of the holy Fathers and the theologians are based upon the Sacred Writings as their ultimate foundation. These set the revered Mother of God as it were before our very eyes as most intimately joined to her divine Son and as always sharing His lot. Consequently it seems impossible to think of her, the one who conceived Christ, brought Him forth, gave Him milk, held Him in her arms, and fondled Him at her breast, as being apart from Him in body, even though not in soul. Since our Redeemer is the Son of Mary, He could not do otherwise, as the perfect observer of God's law, than to honor, not only His eternal Father, but also His most beloved Mother. And, since it was within His power to grant her this great honor, to preserve her from the corruption of the tomb, we must believe that He really acted in this way.

We must remember especially that, since the Second Century, the Virgin Mary has been designated by the holy Fathers as the new Eve, who, although subject to the new Adam, is most intimately associated with Him in that struggle against the infernal foe which, as foretold in the *protoevangelium*, 44 finally resulted in that most complete victory over the sin and death which are always mentioned together in the writings of the Apostle of the Gentiles. 45 Consequently, just as the glorious resurrection of Christ was an essential part and the final sign of this victory, so that struggle which was common to the Blessed Virgin and her divine Son should be brought to a close by the glorification of her virginal body, for the same Apostle says: "when this mortal thing hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory." 46

Hence the revered Mother of God, from all eternity joined in a hidden way with Jesus Christ in one and the same decree of predestination, 47 immaculate in her conception, a most perfect virgin in her divine motherhood, the noble associate of the divine Redeemer who has won a complete triumph over sin and its consequences, was finally granted, as the supreme culmination of her privileges, that she should be preserved free from the corruption of the tomb and that, like her own Son, having overcome death, she might be taken up body and soul to the glory

of heaven where, as Queen, she sits in splendor at the right hand of her Son, the immortal King of the Ages. 48

Since the Universal Church, within which dwells the Spirit of Truth Who infallibly directs it towards an ever more perfect knowledge of the revealed truths, has expressed its own belief many times over the course of the centuries, and since the Bishops of the entire world have almost unanimously petitioned that the truth of the bodily Assumption of the Blessed Virgin Mary into heaven should be defined as a dogma of divine and Catholic faith—this truth which is based on the Sacred Writings, which is thoroughly rooted in the minds of the faithful, which has been approved in ecclesiastical worship from the most remote times, which is completely in harmony with the other revealed truths, and which has been expounded and explained magnificently in the work, the science, and the wisdom of the theologians—We believe that the moment appointed in the plan of divine providence for the solemn proclamation of this outstanding privilege of the Virgin Mary has already arrived.

We, who have placed Our pontificate under the special patronage of the most holy Virgin, to whom We have had recourse so often in times of grave trouble, We who have consecrated the entire human race to her Immaculate Heart in public ceremonies, and who have time and time again experienced her powerful protection, are confident that this solemn proclamation and definition of the Assumption will contribute in no small way to the advantage of human society, since it redounds to the glory of the Most Blessed Trinity, to which the Blessed Mother of God was bound by such singular bonds. It is to be hoped that all the faithful will be stirred up to a stronger piety towards their heavenly Mother, and that the souls of all those who glory in the Christian name may be moved by the desire of sharing in the unity of Christ's Mystical Body and of increasing their love for her who in all things shows her motherly heart to the members of this august Body. And so we may hope that those who meditate upon the glorious example Mary offers us may be more and more convinced of the value of a human life entirely devoted to carrying out the heavenly Father's will and to bringing good to others. Thus, while the illusory teachings of materialism and the corruption of morals that follows from these teachings threaten to extinguish the light of virtue and to ruin the lives of men by exciting discord among them, in this magnificent way all may see clearly to what a lofty goal our bodies and souls are destined.

Finally it is our hope that belief in Mary's bodily Assumption into heaven will make our belief in our own resurrection stronger and render it more effective.

We rejoice greatly that this solemn event falls, according to the design of God's providence, during this Holy Year, so that we are able, while the great Jubilee is being observed, to adorn the brow of God's Virgin Mother with this new gem, and to leave a monument more enduring than bronze of Our own most fervent love for the Mother of God.

For which reason, after We have poured forth prayers of supplication again and again to God, and have called upon the Spirit of Truth, for the glory of Almighty God Who has lavished His special affection upon the Virgin Mary, for the honor of her Son, the immortal King of the Ages and the Victor over sin and death, for the increase of the glory of that same august Mother, and for the joy and exultation of the entire Church; by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own authority, We pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.

Hence if anyone, which God forbid, should dare willfully to deny or to call into doubt that which We have defined,

let him know that he has fallen away completely from the divine and Catholic Faith.

In order that this, Our definition of the bodily Assumption of the Virgin Mary into heaven may be brought to the attention of the Universal Church, We desire that these, Our Apostolic Letter, should stand for perpetual remembrance, commanding that written copies of these, or even printed copies, signed by the hand of any public notary and furnished with the seal of a person constituted in ecclesiastical dignity, should, when they are tendered or shown, be accorded by all men the same reception they would give to these present Letter.

It is forbidden to any man to change a page of this, Our declaration, pronouncement, and definition or, by rash attempt, to oppose and counter it. If any man should presume to make such an attempt, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's, in the year of the great Jubilee, 1950, on the first day of the month of November, on the Feast of All Saints, in the twelfth year of Our pontificate.

I Pius, Bishop of the Catholic Church, have signed, so defining.

FOOTNOTE REFERENCES

- ¹ Cf. St. John Damascene, *op. cit.*, Hom. II, n. 11; and also the *Economium* attributed to St. Modestus.
² Psalm 131: 8.

³ Psalm 44: 10, 14 ff.

⁴ Cant. 3: 6; cf. also 4: 8; 6: 9.

⁵ Apoc. 12: 1 ff.

⁶ Luke, 1: 28.

⁷ Amadeus of Lausanne, *De Beatae Virginis Obitu, Assumptione in caelum Exaltatione ad Filii dexteram*.

⁸ Isaiah, 61: 13.

⁹ St. Anthony of Padua, *Sermones dominicales et in solemnitatibus, In Assumptione S. Mariæ Virginis sermo*.

¹⁰ St. Albert the Great, *Mariale*, q. 132.

¹¹ St. Albert the Great, *Sermones de Sanctis, Sermo XV in Annuntiatione B. Mariæ*; cf. also *Mariale*, q. 132.

¹² Cf. St. Thomas Aquinas, *Summa Theol.*, IIIa, q. 27, a. 1; q. 83, a. ad 8; *Expositio salutationis angelicæ*; *In symb. Apostolorum expositio*, a. 5; *In IV Sent.*, d. 12, q. 1, a. 3, sol. 3; d. 43, q. 1, a. 3, sol. 1, 2.

¹³ Cf. St. Bonaventure, *De Nativitate B. Mariæ Virginis, sermo V*.

¹⁴ Cant. 8: 5.

¹⁵ St. Bonaventure, *De Assumptione B. Mariæ Virginis, sermo I*.

¹⁶ St. Bernardine of Siena, *In Assumptione B. Mariæ Virginis, sermo II*.

¹⁷ Ibid.

¹⁸ St. Robert Bellarmine, *Conciones habitas Lovanii*, n. 40, *De Assumptione B. Mariæ Virginis*.

¹⁹ *Oeuvres de St. François de Sales*, sermon for the feast of the Assumption.

²⁰ St. Alphonsus Liguori, *The Glories of Mary*, Part 2, d. 1.

²¹ Cf. Eph. 3: 27.

²² 1 Tim. 3: 15.

²³ St. Peter Canisius, *De Maria Virgine*, Suarez, *In tertiam partem D. Thomæ*, q. 27, a. 2, disp. 3, sec. 3, n. 31.

²⁴ Gen. 3: 15.

²⁵ Cf. Rom., chapters 5 and 6; 1 Cor. 15: 21-26, 34-37.

²⁶ 1 Cor. 15: 54.

²⁷ The Bull *Ineffabilis Deus*, loc. cit., p. 599.

²⁸ Cf. 1 Tim. 1: 17.

PRAYER TO THE BLESSED VIRGIN ASSUMED INTO HEAVEN

By His HOLINESS, POPE PIUS XII

O IMMACULATE VIRGIN, Mother of God and Mother of Men.

We believe with all the fervor of our Faith in your triumphal Assumption, both in body and soul, into Heaven, where you are acclaimed as Queen by all the choirs of Angels and all the legions of the Saints; And we unite with them to praise and bless the Lord Who has exalted you above all other pure creatures, and to offer you the tribute of our devotion and our love.

We know that your gaze, which on earth watched over the humble and suffering humanity of Jesus, in Heaven is filled with the vision of that Humanity glorified, and with the vision of uncreated Wisdom, and the joy of your soul in the direct contemplation of the adorable Trinity causes your heart to throb with overwhelming tenderness;

And we, poor sinners, whose body weighs down the flight of the soul, beg you to purify our hearts so that, while we remain here below, we may learn to see God and God alone in the beauties of His creatures.

We trust that your merciful eyes may deign to glance down upon our miseries and our sorrows, upon our struggles and our weaknesses; that your countenance may smile upon our joys and our

victories; that you may hear the voice of Jesus saying to you of each one of us, as He once said to you of His beloved disciples: behold thy son.

And we, who call upon you as our Mother, we like John, take you as the guide, strength and consolation of our mortal life.

We are inspired by the certainty that your eyes, which wept over the earth watered by the blood of Jesus, are yet turned toward this world, held in the clutches of wars, persecutions, oppression of the just and the weak.

And from the shadows of this vale of tears, we seek in your Heavenly assistance and tender mercy comfort for our aching hearts and help in the trials of the Church and of our fatherland.

We believe, finally, that in the glory where you reign, clothed with the sun and crowned with the stars, you are, after Jesus, the joy and gladness of all the Angels and of all the Saints;

And from this earth, over which we tread as pilgrims, comforted by our faith in future resurrection, we look to you, our life, our sweetness and our hope; draw us onward with the sweetness of your voice that one day, after our exile, you may show us Jesus, the Blessed Fruit of your womb, O Clement, O Loving, O Sweet Virgin Mary.

Catholic Press Month—1951

Excerpts from Message of Bishop Ready, Chairman, N.C.W.C. Press Department

OUR CATHOLIC PRESS deserves unstinted praise, as it merits our unqualified support. It cannot compare with the great secular press in point of financial resources, facilities, circulation, and prestige. Yet, without all this armor of Saul, it plays the role of a faithful David, striking blow after effective blow against error and evil. It works tirelessly, under restrictions and difficulties, for the diffusion and defense of truth.

The Catholic Press knows why it exists. It is clear in its grasp of the fact that its sole task is to tell the truth. With reverence, it adopts as its motto the very words of Our Lord: "I am come to give testimony to the truth."

It is important to consider well the essential service to be rendered to all citizens by the public press. It exists to tell the truth on all matters of general interest. If the press fails to render this service constantly, it fails entirely. It loses its character as a source of reliable information and so loses its right to exist. A press which slants its reporting to serve some special aim, which makes its stresses, highlights, and omissions in view of a social or political policy, or to support a current mood, is a deceiving press. It may be conducted with all technical excellency by people strongly devoted to professional standards, but it is not the enlightener of mankind or the palladium of human liberty.

Lately, because of world events and the progressive persecution of the Church, the Catholic Press has assumed a tremendous importance. What was once considered a cry in the wilderness has become a strong, convincing voice in the marketplace. The voice of the Catholic Press now is heard and respected. Its volume swells constantly and in times such as these, its power is more urgently needed than ever.

The millions of readers of the Catholic Press are strengthened by the wisdom and courage of our Holy Mother, the Church. They are instructed in the essential moral principles which alone can bring peace and justice to nations. They are inspired and equipped to stand in battle today for God against the evil might of atheism.

The grave conflict we face—cold war or hot—is only one phase of the great struggle for the souls of men. To speak of the struggle between communism and freedom is to speak of only a single campaign in the war between godlessness and Godliness. When men defend the things of God, communism is defeated.

Three decades ago, the Catholic Press knew and proclaimed this truth. In 1923 the Catholic Press forecast the dangers rampant today when it reported exclusively the venom against God of communist officials at the trial of Archbishop Cepliak, Monsignor Budkiewicz and other heroic Polish martyrs in early Red Russia.

A quarter of a century later, it was the Catholic Press which first unmasked beyond further deception, the atheist red aggressors in China who posed as "agrarian reformers."

In between these times, the Catholic Press told over and over again the dire meaning of the impending persecutions in Poland, Czechoslovakia, Hungary, Yugoslavia and the whole of Eastern Europe.

It is a sad triumph that the Catholic Press first reported and correctly interpreted such world-wide attacks against religion and all freedom. . . . Far too late have most Americans found out that there was being built up the most desperate challenge to their own God-fearing way of life that history had ever seen. Many came to realize the truth only when their sons and husbands were ordered into uniform to risk their lives in defense of the free and just institutions of their Country. . . . There are hopeful signs that men are giving serious thought to their relations with their Creator. From this awareness of God and His law, we should expect an enlightened crusade for peace and justice among men. The Catholic Press must be foremost in expounding and defending the principles of the Social Encyclicals. We want peace. We know it is the fruit of justice. As editors and readers, we must meet the present challenge by promoting Christian social conditions in which all men can live in dignity, security and piety.

To worthy Catholics, it is not so much a question of their supporting the Catholic Press as of letting the Catholic Press support them in this time of grave peril.

The Catholic Press which has foreseen the present world confusion can help immeasurably in sustaining the children of God as trials and hardships mount. It can make clear the truth, so that truth may be followed. It can expose the specious, so that pitfalls may be avoided.

The Catholic Press is a shield to protect human freedom, dignity and justice in today's desperate struggle.

It is a sword of truth to conquer error. Every Catholic should seize and wield this strong weapon of the Faith.

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered, each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1915 Pastoral Letter of the Bishops and Bishops of the U. S.

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